6: Kirchhoff--32 [4] U-4 (no date) 1895 Formosan Aborigines
116, 177, 286, 322, 412 Pepo-hoan

In respect to crafts also, the Chinese have stamped their individuality on the Pepo-huan. But the Pepo-huan continue to manufacture their wooden vessels in the traditional way, and the knife handles also, in which they insert the blades they buy from the Hakka. Their wives manufacture coarse materials from pineapple and nettle fibers.

7: Joest--55 [4] E-5 (no date) 1882 Formosan Aborigines
116, 224, 286, 437

The chief articles of exchange are Chinese products such as rifles, powder, brandy, knives, glass beads, and sometimes red flannel, from which the native women pull out the threads to use in their own woven garments. In exchange for this the aborigines offer camphor, the skin of certain animals, dried and smoked meat from deer, boars, and bears, as well as antlers and their native woven cloth which is extremely durable.

7: Joest--58 -59 E-5 (no date) 1882 Formosan Aborigines
116, 286, 291 Chin-hoan

During the [59] summer and in all the warmer areas, the natives wear nothing but a narrow cloth, about as wide as three fingers; they wear this around their waist and tie it in front so that the two ends hang down and barely cover the genitals. During the rainy season they wear a sleeveless jacket; some of them, especially the women, wear separate sleeves underneath. Sometimes they also wear skirts made of leopard skin, but most of them wear skirts woven by the women. These skirts are very durable; they are made of hemp which they themselves have cultivated and the women weave threads taken from European cloths into the design so that the total effect is very attractive. Most of the cloth woven by the women is about 1/2 meter wide and three meters long. They use the same simple hand looms which are found among nearly all primitive peoples.

11: Haguenauer--36 [3] T-3 (no date) 1929 Formosan Aborigines
116, 286, 304, 554, 581 Atayal

The Tayal woman prides herself on her knowledge of weaving, for it is only when she is a past mistress in the art that she can be tattooed on her cheeks and around her lips with the marks which will attract the young men to her.

11: Haguenauer--36 [4] T-3 (no date) 1929 Formosan Aborigines
116, 286, 301, 554. 721 Atayal

Custom decrees that a girl should wear a number of bracelets of brass wire which corresponds to the designs that she can weave. If a man wears these bracelets, they have a totally different meaning; if he has them on just one arm, they are simply ornaments, while if he wears them on both, it shows that he has taken part in a head hunting expedition.

14: Tamai--96[6] J-2 (1896) 1896 Formosan Aborigines
116, 286, 531 Chin-hoan

The Tschinwan women make beautiful cloth with only a few simple wooden instruments and adorn them with various designs; these cloths are called Buanamoan.

16: Müller--235 [3] U-3 (no date) 1910 Formosan Aborigines
116, 286, 314

For weaving the aborigines use small, very primitive hand looms made, for the most part, of camphor wood. They use the fiber of ramie plants, which grow in abundance on this island. The Ataiyal aborigines differentiate between four kinds of ramie, kigi barai, kigipapa, yakai yogai, and katailok. Raw hemp is called mukatailok, hemp which has been bleached by wringing it out in water is called mukabenakan, and spun hemp is called wikui.

16: Müller--235 [4] U-3 (no date) 1910 Formosan Aborigines
116, 286, 531

They use their hands for weaving, or sometimes small hand spindles. The resulting textile is very durable and the designs are attractive. They often take out the red yarn from woolens which they obtain through barter and weave these into their designs. All the patterns they use in weaving consist of symmetrical arrangements of geometrical figures, arranged for the most part in parallel lines. Sometimes they picture animals in symmetrical shape. The colors most often used are red, white, black, blue, and yellow.

18: Kakyo--67 [4] E-2 (no date) 1899 Formosan Aborigines
116, 281, 286

The Formosan aborigines weave their own materials and prepare leather.

19: Guérin and Bernard--552 [3] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 286, 289

The clans that we have just mentioned [MC: i.e. those just south of the Tayal] make rice paper, hemp and weave some materials.

22: Wiedfeldt--18-19 F-5 (1913) 1914 Formosan Aborigines
116, 286 Atayal

The Atayal woman works harder at providing clothing than she does at providing food. She picks and beats the green ramie grass, soaks the sun-dried fibres in water, and beats them again. She spins the fibres into thread by walking around the stationary spindle. She weaves the fibres in a simple pattern, similar to a netting stitch. She makes them into pieces of cloth in sizes to suit the special use to which they are to be put. [19] One end of the threads is wound around a hollow piece of wood which the weaver holds between her feet, and the other end is fastened to a bamboo rod which she ties to her body. The lengthwise threads are raised and lowered in groups by a long shuttle, and the weaver forces the woof through with a bamboo stick. Individual threads are dyed in advance, so that as the weaving proceeds stripes or square figures are formed. The commonest color is a rusty brown which is made from the sap of a root, and is perhaps used to simulate drops of blood. In addition, the greyish blue which is used for tattooing is used, and recently a bright red that they get from the Chinese has come into use. They are especially fond of red and rusty brown, perhaps because they are complementary to the perpetual green of their surroundings. . .

22: Wiedfeldt--33-34 F-5 (1913) 1914 Formosan Aborigines
116, 417, 283, 286 Atayal

They can build suspension bridges up to 30 meters long out of Katsura wood, and they can span mountain streams with strips of rattan, the ends of which are fastened to projecting rocks or trees. [34] Although these are only continuations of the trees that overhang the mountain brooks of Formosa, and which provide a natural connection which is somewhat strengthened by the rattan, nevertheless this process of making bridges by tieing the trees together is a considerable technical accomplishment on the part of the Atayal men. On the feminine side, it is paralleled by the weaving of garments with the primitive loom. Perhaps this may even be regarded as a superior accomplishment; the ramie grass, like the hemp, passes through their hands nine times.

37: Steere--305-306 S-3 (1873-74?) 1875 Formosan Aborigines
116, 286, 241, 231, 621 Sek-hoan

"They irrigate and cultivate the soil in the same way as the Chinese do, using buffaloes for plowing and for drawing rude carts, that are used in all parts of the island, and are said to be of Dutch origin. They live like the [306] Chinese, gathered together in villages of huts made of adobes and covered with grass roofs."

37: Steere--312 [3] S-3 (1873-74?) 1875 Formosan Aborigines
116, 352, 286, 231 Chin-hoan

"The interior of the houses was clean and paved with slate, with low stone banks running around the sides for beds and seats. These were covered with mats, and such of the family as were not in the fields were sitting upon them, the women engaged in weaving mats and an open sack that is much used by them for containing burdens to be carried on the back. Many swarms of honey bees entered through crevices in the walls to cells made for them beneath these banks, and the savages make quite an article of trade of the honey and wax. They keep a few pigs and chickens beside."